

Counter Enculturation: A Revitalization Strategy to Strengthen Local Wisdom in Fast Changing Age

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Abstract— Local wisdom is an immaterial wealth derived from culture. The existence of local wisdom is the work, creativity, and human initiative in addressing the environment in which they live. Actually, local wisdom can be in accordance with changing times. However, the rapid flow of times has made local wisdom considered ancient and left behind. This article tries to explain other patterns of cultural enculturation that are commonly used to revitalize the values of local wisdom. This pattern is counter enculturation, where the process of enculturation is carried out by other communities outside the indigenous people who have these values. This study uses a qualitative approach with a case study method conducted in the Kampung Dukuh traditional village of West Java-Indonesia and managed to find the counter enculturation pattern that can be useful for the strategy of refining the values of local wisdom in other regions with peculiarities that will still exist amidst the rapid current change of times.

Keywords—Local Wisdom, Counter Enculturation, Local Value

I. INTRODUCTION

Researchers in the world have long been aware of the importance of culture in shaping individual, group and community decisions. Like, prominent culture can be used as a tool to introduce their existence to the world. Culture is actually a rule, ethics, and values that govern the lives of the people who live with the culture [1]. Although the definition of culture has varied in various meanings, research on culture in general focuses on how a culture continues to exist and grow in the midst of increasingly intense currents of change [2]. In addition, other studies show that culture is a static construct that emphasizes cultural values as an ideal value for community life [3]. However, to apply these cultural values there needs to be cultural enculturation, while enculturation is a dynamic and sustainable process [4]. Therefore, in this article, there is a research question: What is the temporal pattern of a cultural community in culturing its culture. There are many findings that are unearthed and the pattern of enculturation which is actually carried out by people who live outside the cultural community.

Some basic assumptions about culture explain that the compatibility of cultural values with changing times can change from time to time [5]. Especially in adjustments to other cultures. A culture that grows and develops in a particular community is a construct of people who live in the community for years [6]. However, the dynamics of human life lead them to continue to progress and develop, in the global context the development of human life is colored by the constellation of two important debates between

maintaining culture or changing the culture to suit the times. Indeed, all kinds of changes that occur aim to facilitate human life. However, in the process of change many things are forgotten one of which is the initiation value of culture that has been constructed for a long time [7]. It can be seen that the progress of a civilization aspect of culture is an aspect that is often abandoned [8]. In fact, culture is sometimes eroded by the flow of modernity in order to promote civilization [9]. Then, the views of individuals in this modern era often discredit culture, many of them who perceive material and immaterial cultures that existed long ago as something ancient and left behind [10]. As a result, the people who originally maintained their culture began to leave and choose to live more modernly. This situation has fatal consequences for the existence of a culture. It is important for academics and society in general, especially for those who live with local culture to be able to maintain and enhance the existence of culture. However, in the midst of globalization like the current enculturation process is very difficult to do especially in the younger generation, it is necessary to have counter enculturation, namely the pattern of planting local wisdom values carried out from outside the community with a particular culture that aims to preserve the culture [4].

The progress of a civilization shows that human life is increasingly dynamic and has a positive orientation towards the future. The emergence of modernization in all fields illustrates that humans always want to change and improve their lives [11]. However, the desire to continue to progress and develop often deny the sacred things that come from the culture of their ancestors. Lack of caring for cultural values in the generation to generation is a major factor in the loss of cultural values [12]. In fact, some indigenous communities that exist and are spread throughout the world are being abandoned by the successor communities and not a few of them are only history [13]. This situation shows that the transformation of science originating from culture does not go perfectly. Indeed, cultural enculturation is carried out to maintain the values of local wisdom in a culture by forcing someone to be able to accept and carry out and maintain their culture again [14]. However, what is happening now, the process of cultural enculturation is more towards diffusion and loss of indigenous culture. Diffusion is the fusion of a culture of culture towards other cultures [15]. This decade diffusion process faces a great imbalance between traditionalistic carried by local culture with modernity that originates from media and technology [16].

Indonesia as one of the most cultured countries in the world, is currently experiencing the effects of these changes.

one of the perceived impacts is the erosion of the values of local wisdom that used to live side by side with Indonesian people [17]. Local wisdom in Indonesia is one of the immaterial wealth whose existence has experienced degradation as the develop of times. One of the regions in Indonesia that has noble cultural values is Kampung Dukuh (Traditional Village) in West Java, Indonesia. The existence of traditional values that are so sacred makes Dukuh a religious tourism destination. As a result, there has been a change in the orientation of the lives of indigenous peoples. These changes are felt in economic terms [18]. Kampung Duku was famous for the authenticity of areas that have not been touched by electronic devices. However, currently most of the Kampung Duku have been electrified. Factors that cause these changes, lies in changing the function of the village into a tourist village and in general the local community wants to provide the best service for tourists so that they have indirectly changed the authenticity of the traditional village itself [19].

The existence of tourists as the main factor of the change makes the scientists think again about how to apply the values of local wisdom that is not only for the local community but also for the general public especially tourists [13]. The cultural enculturation pattern that has existed and applied in fact does not have a big impact on maintaining traditional values [20]. Some assumptions indicate that at least 50% of people visiting a tourist destination have knowledge of the place they are going to visit [21]. Excerpt from this enculturation pattern that is carried out can be the opposite of the enculturation process that has been carried out in Kampung Dukuh, where traditional elders or parents play a role in instilling the values of local wisdom to the next generation of villages and the general public, becoming the general public with knowledge they can before visiting the place provide understanding to the villagers and other communities. This article will try to explain the counter enculturation process of the culture and its influence on people who experience direct cultural contact, including the core groups of the Kampung Dukuh and tourists so as to produce a holistic enculturation pattern that can be used for research similar research in the future.

Kampung Dukuh is located in West Java-Indonesia. The people who live there have their own uniqueness when compared to the community in general, namely: the uniqueness of the form of the house, beliefs and customs. The indigenous people of the Kampung Dukuh are Muslims who are at the same time upholding ancestral beliefs. This can be seen from their social organization system that adheres to the *kokolotan* system (customary leaders) which means a system of social organizations that respect elders or *kokolot* and ancestors. In addition, the community is entirely Islamic and is based on sufism [22].

Kokolot or the elders are customary leaders who play an important role in the structure of their social organization. Besides that, the unique thing that can be seen is their social coating system which is almost invisible, social coating only appears in the position or role between the community and the *kokolot* itself [18]. This situation is because the lives of the people in the Kampung Dukuh live side by side and uphold family ties with the values of simplicity and the values of strong local wisdom. Their lives are very far from a luxurious life, seen from not using electricity, not showing

each other's possessions, even household appliances owned by each household between one family and the other family look the same. In addition, in terms of architecture, this village is stillmaintaining and use the material in the surrounding environment[22][23].

The indigenous people of Kampung Dukuh are described as a community of simplicity. They do not enrich themselves, even all their buildings, clothes and ways of life are the same. But basically, they are given the opportunity to do social mobility and through education the indigenous people of Kampung Dukuh can do mobility, those who are highly educated usually choose to leave and get a new life in accordance with what they expected [24]. Even so, the Kampung Dukuh community is aware of the importance of education, so that in their lives they do not close themselves to education.

Kampung Dukuh with all its uniqueness and customs has attracted tourists who want to know more about customs and other activities that are often carried out by the people of Kampung Dukuh. This is what makes many guests come to Hamlet Village every day. The tourists visiting Kampung Dukuh came from inside and outside the country. The people of Kampung Dukuh always welcome the guests who come and do not mind if their village is visited by outside communities. But one thing that is emphasized by the Kampung Dukuh community is that guests must comply with all the regulations in Kampung Dukuh and preserve the environment.

However, along with the development of the times and the increasing number of guests visiting Kampung Dukuh. The values of local wisdom contained there experience tremendous degradation, so that the enculturation pattern carried out undergoes great distortion [20]. The enculturation pattern carried out in the Kampung Dukuh is a traditional pattern by planting values from generation to generation from the older generation to the younger generation [25]. On the other hand, most migrants who visit Kampung Dukuh actually motivate the young generation of the Kampung Dukuh to change and enjoy modernity like society in general [26]. So that the pattern of enculturation has changed into a pattern of acculturation (even assimilation) in cultures where they are indigenous people trying to release the cultural heritage they have and shift to the values and behavior of a more modern society in this case immigrants [27].

The true process of enculturation is carried out to maintain the traditional values of a community [28]. However, in the midst of the current information and globalization era, maintaining is a difficult thing to do compared to renewing. Judging from what happened in the Kampung Dukuh, the process of maintaining cultural values experienced tremendous obstacles because it still runs traditionally. Therefore, the pattern of enculturation carried out in the hamlet village needs to change by reversing the pattern where the process of planting the values of local wisdom of the indigenous people of Kampung Dukuh is carried out by immigrants who understand the pure values of the indigenous people of Kampung Dukuh.

II. METHOD

Maintaining culture in the midst of globalization is a hard work that must be done by those who have the responsibility

to preserve it [11] [29]. Research on culture has been done in the last few decades. Various methods are carried out to find out what is and will happen with culture throughout the world, especially in immaterial cultures whose existence is constantly threatened with the changing times [30]. Research on understanding how enculturation patterns are carried out in certain regions is always interesting to study. Therefore, this research approach conducted in Kampung Dukuh, West Java-Indonesia uses Qualitative method of case study [31].

Case studies are a specific strategy for qualitative empirical research that allows the investigation of contemporary phenomena in real life contexts [32]. Case studies are very relevant to researching an event and a phenomenon because the strategy seeks to understand a dynamic that is present in people's lives [33]. The basic assumption of the case study strategy is to understand the changes that occur in society [34]. In this article, the case study strategy is used to examine the changes that occur in the Kampung Dukuh. More specifically, these changes occur in patterns of cultural enculturation that have traditionally become counter-integration.

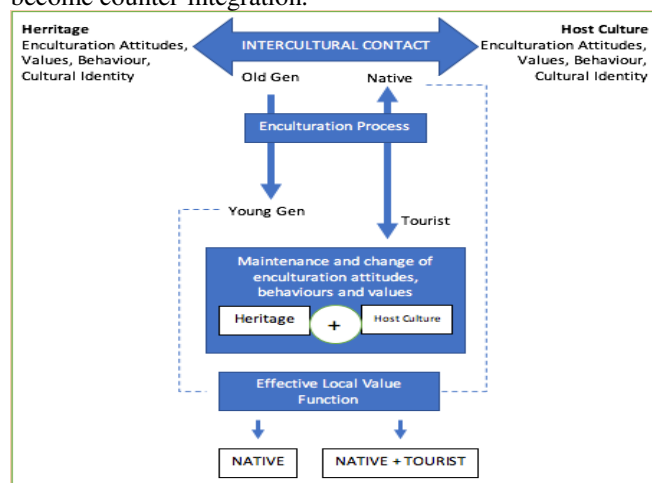


Fig. 1. Counter Enculturation process

The enculturation pattern carried out in the chart tries to reverse the situation where usually the pattern of enculturation is carried out by the older generation to the younger generation, and the guest/tourist. Become guests who know about the local wisdom values of the indigenous people of Kampung Dukuh who do enculturation and educate not only the indigenous people but also the other guests. This pattern was first applied in this study because of seeing from the increasingly modern conditions in the field while the guests / tourists knew a lot about the authenticity of the area.

III. RESULTS AND DISCUSSION

Enculturation research usually depends on cross-sectional surveys conducted on several groups of enculturation [20]. However, researchers argue that enculturation is a dynamic process and this needs to be reflected empirically and theoretically. The enculturation process begins with contact between cultural elements (figure 1), where cultural heritage is faced with a culture host. Basically, indigenous people have the authority to socialize the values of local wisdom they have [35]. However, in this study the process faced tremendous obstacles and challenges, especially the

indigenous population has experienced modernization in all fields, especially in the field of living necessities such as electricity and others. The availability of these modern tools has gradually disrupted the cultural values in the hamlet village. So that indigenous people tend to allow these changes to occur regardless of other broader impacts [36].

Changes in the traditional way of view of kampung dukuh against their living systems are motivated by the change in the orientation of the area that was originally as a traditional village into a religious tourism village, so that many domestic and foreign tourists come to visit the village, so as to meet the needs of tourists, local people change their circumstances become in accordance with what tourists want [37]. The impact is that the cultural enculturation carried out by the older generation towards the young generation of the indigenous people of Kampung Dukuh is degraded and tends to neglect. So that the effectiveness of local wisdom values owned by them only reaches the younger generation with low understanding.

Guests / tourists who are used as a major factor in the changes that occur in the kampung dukuh in fact in this study found new facts that they are the ones who enculturate the indigenous people. The understanding of tourists towards kampung dukuh comes from the literature study they did before visiting. An understanding of the original values of the kampung dukuh owned by tourists as guests in fact collide with what happened in the original place. So as to create new discourses about the importance of preserving the environment and the values of local wisdom of the indigenous peoples of Kampung Dukuh conducted by outside communities. This is a form of cultural awareness of migrants so that the traditional values they understand can be in accordance with their original circumstances in the field [38].

The enculturation pattern carried out in the field can also be referred to as counter enculturation where it is not indigenous people who educate and instill local values to guests / tourists and the younger generation of the indigenous people of Kampung Dukuh. But those who try to provide an understanding of the importance of preserving local wisdom. The fundamental difference from this pattern is the impact it produces. The traditional enculturation pattern only affects and is felt by the indigenous people [20]. Meanwhile, conter enculturation patterns carried out in this study have an impact not only on the local community but also on the tourist and other communities. But in the process, interpersonal local residents influence the process of this counter enculturation. Factors that are positively related to this pattern are population emotional stability, consent, extraversion, social initiative, open mindedness and cultural intelligence and these factors apply to a wider ecological context [14] [39].

The researcher believes that the understanding of a culture, especially for certain indigenous people, cannot be used as a benchmark for one to do this pattern of counter enculturation. Understanding of a culture is actually a learning that is carried out continuously, because culture always changes [40]. However, to maintain the authenticity of a culture at least every individual must understand which culture they came from. The implementation of the enculturation pattern found in this study can be used as a method to preserve cultural values, and it is hoped that the

pattern can be further investigated in the future. that will come to be a holistic enculturation pattern.

IV. CONCLUSION

The progress of a civilization shows that human life is increasingly dynamic and has a positive orientation towards the future. The emergence of modernization in all fields illustrates that humans always want to change and improve their lives. However, the desire to continue to progress and develop often deny the sacred things that come from the culture of their ancestors. The lack of caring for cultural values in the generation to generation is a major factor in the loss of these cultural values. In fact, some indigenous communities that exist and are spread throughout the world are being abandoned by the successor communities and not a few of them are only history. This situation shows that the transformation of science originating from culture does not go perfectly. Indeed, cultural enculturation is always carried out to maintain the values of local wisdom in a culture by forcing someone to be able to accept and carry out and maintain their culture again. However, the rapid flow of modernity that occurred in this decade forced these cultural values to run in accordance with the demands of the times. The counter enculturation pattern found in this study succeeded in answering that traditional enculturation patterns alone were not enough to maintain and preserve a local wisdom. This research conducted in the Kampung Dukuh which is one of traditional village in West Java - Indonesia shows that the values of local wisdom can continue to exist through understanding individuals outside the indigenous community who disseminate it to local communities (counter enculturation). It is hoped that the results of this research can be a new pattern of preservation of local wisdom and get positive responses to the development of research in the future.

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